

a contemporary Hindu prince at Paithan. I now begin to entertain serious doubts about the Vikramáditya era also. I believe that era too was introduced by the Buddhists or rather the Jainas, and that it corresponds to the victory obtained by Mithridates over the Roman general Crassus, 53 years before Christ. When we remember that there is a difference of four years between the Christian era and the birth of Christ, we can easily understand the Vikramáditya era being dated 57 years before Christ; but I hope to return to this subject at length on another occasion.

LITERARY INTELLIGENCE, CORRESPONDENCE, &c.

Dr. Sprenger writes to Mr. Grote from Paris, March 24th.

“ I frequently had heard complaints that there was little doing at Paris in oriental literature. As far as the study of Arabic and Persian is concerned I would not say that they are just. On the contrary I find that the pursuits of the new generation of orientalists have taken a new and better turn. Instead of dwelling on grammatical subtleties and illustrating notes by notes, they enter into the subject. Without underrating the merits of oriental authors, they are not blind to their faults and endeavour to give us an idea of the condition of the east in bye-gone ages, considering language as a means to attain this object. To this school belongs the grandson of a man who was of a very different turn of mind—de Sacy. It is impossible to overrate the beneficial influence of M. Mohl, he is *au fait* on every topic, indefatigable, frank and ready to assist each and every one in his studies. To his endeavours the ‘Collection d’ouvrages orientaux’ is due, the plan and execution of which leaves nothing to desire. M. Schafer who has spent the greater part of his life in diplomatic service at Constantinople and Teheran, and who has visited Yaman, has collected a number of MSS. of the existence of which I had not an idea, as the *جمهرة* of Ibn Kelby the leading work on the genealogy of Arabic tribes, the *صفه جزيرة العرب* the best book on the geography of Arabia, the *انساب الاشراف* of Baladzory which treats on the history of the noble families of the empire of the Khalifs from Mohammad to his time, including a biography of the prophet which I have found quoted no where except in the *Içába*—so rare it was in the east;—and three works on the *خراج* or system of revenue, of which only one had been

known previous to his discoveries. In fact every book in his collection is a gem. It appears that Constantinople is after all the place where the best MSS. are to be found, and we must allow that Schafer was the man to select what is valuable. He is an excellent linguist and I hope he will find time to publish some of the materials which he has brought to Europe bearing on the history of eastern civilization, for this seems to have been the main object which he had in view in making his collection. You know Barbier de Maynard's *dictionnaire Geogr.*, it is made on the sound plan on which Sir H. Rawlinson intended to translate *Yáqút*. He intends to give us an edition of Ibn Khordadba, having discovered a MS. at Constantinople. It is the basis of oriental geography and every word which Ibn Kh. says is drawn from official records and therefore valuable. Reinaud has shown me the first proof sheets of a work which will interest you—on the knowledge which the Romans had of the far East, particularly India and China. Wöpke is advancing in his important labour, and will besides soon present us an essay on the history of the Arabic cyphers, which will exhaust the subject. Garcin de Tassy's correct edition and elegant translation of the '*Mantic at Tair*' you have of course seen. He is the only and the fittest man to explain to us the system of the *Çufies*, and it is to be hoped he will continue in this useful career.

You ask whether I am going on with *Moqaddasy*. I shall soon surprise you with a small treatise on geography containing the itineraries of oriental authors, illustrated with maps founded upon *Byrúny* and the *Atwál*. It is intended to supply the place of good maps and enable travellers to find out the spot of ancient cities which exist no more. I believe I mentioned to you that the indefatigable *Wüstenfeld* is going to publish the large geographical dictionary of *Yáqút*. Though *Yáqút* was no more a geographer than *Abulfeda*, the book will be useful on account of the excellent extracts which it contains. I forgot to mention that *Slane* has nearly completed the second volume of *Ibn Kháldún*. This book can only be compared with *Montesquieu's* '*Esprit des lois*,' but it is more philosophical and better founded on facts. *Slane* was the only man able to translate so difficult a work. *M. Schafer* read to me yesterday at breakfast the advertisements of new books published in Constantinople. Among them is the *Itqán*, I wonder whether they have reprinted our edition.

I told Wöpke that the advice of Babu Rajendralála Mitra would in many instances be of great use to him in identifying Sanskrit terms, and I hope he will apply to him, if he should need it.

If you should not succeed in finding a sufficiently good copy of the *Tabakáti Násiry*, you might publish *رامین و وایس*. It is a poem which has been translated from the Pehlewy by Nitzámy 'Arúdhya. There is a copy, I believe an unicum, in your Library. It was complete, but the book-binder finding it troublesome to mend the leaves has thrown away some. I should not mind this defect but publish it as it is. As far as I can judge, it is, after the *Shahnáma*, the most important work in Persian literature. As it contains a very great number of obsolete words, care must be taken that it is not modernized by a native editor. The labour of editing is not great, there is only one copy, and consequently no MSS. have to be collated, and the original is beautifully written. All that is necessary is to compare carefully the proof-sheets with the original, you would therefore have little expense on this account.

I talked to Mohl regarding the publication of *Ramyn and Ways*, and he agrees with me in recommending it as one of the most useful works."

Dr. Weber writes to Mr. Cowell, dated Berlin, April 9th.

"I have to thank you for your edition of the *Kaushítaki-Upanishad*, and the Society for the continuation of the splendid series of the *Bibliotheca Indica* (Nos. 175—185, new series 14—30) and of its *Journal* (Nos. 1—4 of 1861 and of 1862).

The difference of the texts of the *Kaushítaki-Upanishad*, and the curious state of its wording in several places, is a very interesting fact. *Vináyaka* in his commentary to *Sánkháy*. (= *Kaushítaki*) *bráhma* V. 5 quotes the first two chapters of the *Áranyaka* (which are closely followed in our MS., Chambers 6770 by the *Upanishad*) as the 31st and 32nd *Adhyáya* of the *bráhma* : तद्यथादो व्यवहितमेकत्रिंशद्-द्वात्रिंशद्वाध्यायोच्यमानं सौमस्य महाव्रतम् एवमेवैतदिष्टिमहाव्रतं महाहविरिति : the *adas* of the text certainly refers to the *Somasya mahávrata* as a later part of the work. On the other hand *Varadattasuta Anartíya* in his commentary to the *S'ánkháy-S'rauta Sútra* 13, 15, 1 quotes them by the title *Áranyaka* : महाव्रतस्येतिवमादि यदारण्यकोत्तं नदाहरन्ति कुर्वन्ति सन्निष्ठाः. Both commentators quote several times a *Mahá Kaushítaki bráhma*. *Anartíya* tells us (at 14, 2, 3) that the

adhyāyas 14—16 of the sūtra, which bear the appearance more of a brāhmana than of a sūtra, are an *Anubrāhmanam*, extracted by the Kalpakāra from the *Mahākaushītaka*, एवं तर्ह्यनुब्राह्मणमेतन्महाकौपीतकादाहृतं कल्पकारेणाध्यायत्रये. And Vināyaka adduces the same at several passages as varying from the text which he comments. The deeper looks we get into the literature of the brāhmanas and the sūtras, the clearer we see, that the apparent fixedness of their texts is but a secondary one, that we have in them only the last stage of a long and multiform development.

I am now in possession of a copy of two very good MSS. of the Taittirīya Sanhitā (formerly in the possession of Eug. Burnouf) pada and sanhitā, and I have in mind to give a transliteration of it in Latin type in the Indische Stud., in the same manner as Aufrecht's Rik, but joint with the various readings from the Kāthaka and the White-Yajurveda.—Vol. 8 of the Indische Stud., which is now in print already, is to contain two metric treatises of my pen, 1, die Vedischen Nachrichten über Metrik, 2, Pingala's chhandah sūtra with copious introduction and with additions from the Vṛttaratnākara, &c. Professor Whitney has given in the Journal of the American Oriental Society, an edition of the Atharva Prātis'ākhyā, with notes (I have not yet seen it, but presume the best) and one of the next numbers will contain the Taittirīya Prātis'ākhyā. Professor Kern is about to set off for Benares: he takes with him his long and elaborate studies and collections for an edition of Varāhamihira's bṛihat-sanhitā: he will no doubt find new materials in Benares, and your Bibliotheca Indica would be the right place for this most important publication. Professor Bühler (Elphinstone College, Bombay) has finished his essay on the As'vins and is busy with an edition of Gobhila's gṛihya sūtra with Nārāyana's commentary.

Mr. F. E. Hall is reprinting Wilson's Vishnupurana with notes. The 3rd volume of the selected works of Professor Wilson, edited by Rost, and containing Wilson's smaller essays on the Puranas, is to appear in the course of the summer. We have now got here through Trubner and Comp. London, good and comparatively cheap prints from Bombay.

Mr. M. Bréal, Paris, has given a very clear and lucid essay on comparative mythology, "Hercule et Cacus," which is full of interesting detail. The Petersburg Worterbuch goes on steadily; the last proof sheet reached to पर्मादि. Of Böhtlingk's collection of

“Sprüche” the first volume (अ-न) is now ready. Dr. Friederich has left with us before he resailed for Batavia, a decipherment and translation of a curious inscription on a Manjus’rī statue.”

Dr. Weber also writes to Bábu Rajendra Lala Mitra.

“Your translation of the Chhándogya Upanishad and the introduction to it deserve all praise: in the latter, however, there are some points in which I cannot quite agree with you. The four new Bráhmanas of which you speak at pp. 15, 16, are nothing but the VII. VI. I. and II. Kánḍas of the S’atapatha Bráhmana, as you will easily verify from my edition of it: the names hasti, ushá, havyan and ekváí are corruptions for hastishaṭ (or hastighaṭa,) ukhásambhara, haviryajno and ekapádiká. It is a pity, that you have not joined the text of the first two chapters of the Chhándogya Bráhmana, (pp. 17, 18,) to this your translation of the eight following adhyáyas. Their context refers to the gr̥hya ritual and its knowledge would be I guess of value for the understanding of the corresponding part of the gobhilagr̥hyasútra (see Indische Studien, V. 368 ff.). Professor Buhler (Elphinstone College, Bombay) is now busy with an edition of this sūtra, and he would no doubt be very thankful to you for a communication of the text in question. We long very much for the conclusion of your valuable edition of the Lalita-Vis-tara and for the continuation of the *text* of the Taíttiríya Bráhmana, the third kánḍa being of much interest on account of its containing the enumeration of the victims at the as’wamedha and the purushamedha sacrifices (compare Váj. Samh. 24—30.) The only copy of it, which I knew till lately in Europe, is very corrupt: but they have in Paris, as I learned some time ago, a very excellent copy, formerly in the possession of Eug. Burnouf.

Aufrecht’s edition of the Riksanhitá in Latin type is now finished, and will be hailed by all engaged in our studies with much fervour. He has also composed a complete Index of all the words contained in it, together with an indication of all the passages, where they occur. But as yet he is not decided when and where he will publish it. His catalogue of the Sanskrit MSS. of the Bodleian is finished in print, excepting the indexes: and these will be completed he hopes in the course of this year. We shall have then before us a most excellent work, a real mine of literary intelligence not to be found any where else.”

Dr. Max Müller has been delivering a second course of Lectures on the Science of Language at the Royal Institution; the following is the programme.

LECTURE I.—*Saturday, February 21st.*

Introductory Lecture—On the Method of the Science of Language.

LECTURE II.—*Saturday, February 28th.*

On Sound and Meaning.

LECTURE. III.—*Saturday, March 7th.*

On the Physiology of Articulate Sounds.

LECTURE IV.—*Saturday, March 14th.*

On the Causes of Phonetic Variation.

LECTURE V.—*Saturday, March 21st.*

On Grimm's Law.

LECTURE VI.—*Saturday, March 28th.*

The Principles of Etymology.

LECTURE VII.—*Saturday, April 18th.*

The Principles of Etymology.

LECTURE VIII.—*Saturday, April 25th.*

On the Powers of Roots.

LECTURE IX.—*Saturday, May 2nd.*

On Metaphors.

LECTURE X.—*Saturday, May 9th.*

On Ancient Religion.

LECTURE XI.—*Saturday, May 16th.*

On Ancient Mythology.

LECTURE XII.—*Saturday, May 23rd.*

On Modern Mythology.

POSTSCRIPT.

We have just received the following emendation from General Cunningham of his reading of the inscription on the Peshawur vase, (vide *suprá*).

Nynee Tal, 4th June, 1863.

This morning I have received a copy of the inscription from Mr. Lowenthal through the kindness of Colonel Maclagan. This copy shows an important difference in the reading of one letter, namely *y* for *s*, which gives at once a simple and intelligible meaning to the record. Instead of *Asa thuva*, the "Asa Stupa," the new reading gives *aya thuva*, "this Stupa."—On a closer examination perhaps a dot will be found after the *y*, thus making the word *ayam*.
